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91396



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Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 Classical Studies 2024

91396 Analyse the impact of a significant historical figure on the classical world

Credits: Six

Achievement	Achievement with Merit	Achievement with Excellence
Analyse the impact of a significant historical figure on the classical world.	Analyse, in-depth, the impact of a significant historical figure on the classical world.	Analyse, with perception, the impact of a significant historical figure on the classical world.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ONE of the questions in this booklet.

If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages is blank.

Do not write in the margins (//////). This area will be cut off when the booklet is marked.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Excellence

TOTAL 08

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INSTRUCTIONS

Answer ONE of the questions below with reference to a **historical figure of the classical world**.

You must answer using paragraphs.

QUESTIONS (Choose ONE)

1. In what ways did a conflict(s) involving a significant classical figure help or harm their relationship with an individual or group?
2. Discuss the extent to which a significant classical figure's status was damaged by their own behaviour.
3. Discuss the impact that popular support had on a significant classical leader's decisions and actions.
4. Discuss the extent to which an ideology held by a significant classical figure was unconventional or innovative.

SELECTED QUESTION

Copy and paste the question you have chosen into the space below.

Discuss the extent to which an ideology held by a significant classical figure was unconventional or innovative

HISTORICAL CLASSICAL FIGURE

Alexander the Great

PLANNING

The Ideology question is a good one - can talk about siwa + cleitus, proskynesis, and the mutiny at opis
Status damaged by own behaviour is also a good one and you can talk about the exact same things

331BC - Siwa - great extent - these men be loyal to Phillip, many served under him, League of Corinth - united Greece, Alexander was the hegemon - the first amongst equals.

To disown Phillip and glorify himself was crazy talk

Arrian - Alexander was driven by a passionate desire to visit the Temple of Ammon at Siwa, in part because Perseus and Heracles had been there, and he was inspired by his rivalry with them

Plutarch - A priest of Ammon welcomed Alexander on behalf of the god, as a son being welcomed by a father Hamilton - it would not be surprising if Alexander saw himself as a second Achilles

Robin Lane Fox - all the great kings and heroes of myth and of Homer's epic were agreed to be sons of Zeus
Curtius Rufus - Alexander then ordered all his subjects to address him as Zeus' son

328BC - Murder of Cleitus

Justin - Alexander extolled his own deeds at the detriment of his father Phillip's.

Arrian - Cleitus defended the memory of the old king and scorned the king's deeds, reminding him he owed his life to Cleitus.

It had been clear that Cleitus had been annoyed for a long time over Alexander's barbarian ways.

Plutarch - It is by the blood of the Macedonians, and by these wounds that thou art become so great as to disown Phillip and call thyself son to Zeus

We must beg the Persians to get audience with our king

328BC - Callisthenes/Proskynesis/Conspiracy of the Pages

Hubris to ask for worship. To the Persians, this may merely been a ceremonial/customary act of respect, but to the Greeks, to act for prostration was only fit for the gods, and to do so was great hubris.

Strabo - The act of prostrating one's self as an act of respect to a superior

Arrian - There is no honours fit for a man which Alexander does not deserve, however, there is a distinction between the honours fit for a man and the honours fit for a god.

How much more justified would the displeasure of the gods be upon those who assume divine honours or allow others to do it.

Plutarch - Callisthenes voiced the opinions which the oldest and wisest of the Macedonians cherished in secret.

Not one conspirator, even under the cruellest of tortures, implicated Callisthenes.

Ian Worthington - Whether Callisthenes was implicated was immaterial, the moment he defied the will of the king, he was a dead man.

324BC - Mutiny at Opis

The Persians were inferior as they were the conquered. The Macedonians begun this campaign with the intention of avenging them at the hands of the Persians, yet they are being encouraged. Whether Alexander sought to fuse the two cultures for the unity of mankind (Tarn) or the maintenance of an empire (Bosworth), ultimately it was impossible.

Arrian - Alexander spoke these words with the intention of pleasing the Macedonians, contrarily, they thought he despised them, and saw them as unfit to serve.

There had been recurring annoyance over Alexander's Persian dress and training of barbarians in Macedonian warfare.

Arrian - Eastern flattery had made Alexander arrogant towards the Macedonians

Green - Ultimately, combining the roles of Great King and Macedonian Leader was impossible.

Weber - Alexander was successful in organizing his inner circle in a way that supported his goals, and furthered his cause.

ANSWER

Type your answer in the space below. You should aim to write a concise answer of no more than 800–900 words. (The counter will change colour when you reach the recommended word count.) The quality of your writing is more important than the length of your answer.

Support your answer with primary-source evidence.

B *I* U     

Alexander the Great is one of the most influential figures of the Ancient World. In the span of ten years, Alexander swiftly conquered the whole Persian Empire, spreading Hellenistic characteristics and values throughout the known world. Throughout his campaign, we see measured and calculated decisions which allowed Alexander to defeat armies far greater than his own. While his military mind was nothing short of genius, we come to see that many of Alexander's personal beliefs and ideologies were completely contrary to his peers. We will look to see how Alexander's ideological beliefs about his heritage, and the fusion of two cultures, was unconventional for his time, and nothing short of idealistic.

In 331BC, relatively early into Alexander's campaign into Persian, Alexander decides to visit the Temple of Ammon in Siwa seeking to be told of his parentage. Arrian says "Alexander was driven by a passionate desire to visit the Temple of Ammon at Siwa, in part because Perseus and Heracles had been there, and he was inspired by his rivalry with them". Throughout Alexander's campaigns, we continue to see him attempt to emulate and to out do many great heroes of myth, and it appears as though, he fervently believed that he was the next great son of Zeus. Robin Lane Fox, a modern historian, comments "all the great kings and heroes of myth and of Homer's epics were agreed to be sons of Zeus." This ideology was evidently one which Alexander genuinely believed, as Plutarch, a source of Alexander written after his death, comments "A priest of the Temple of Ammon welcomed Alexander on behalf of the god, as a son being welcomed by a father." It is clear from this passage that Alexander must have not only held this belief, but emphasized it amongst his men, that we can see his influence appear in sources long after his campaigns into Persia. A few years later, in 328BC, we can see that this ideology was to a great extent unconventional to Alexander's peers, and in fact, opposed. In a drunken dispute between Cleitus the Black and Alexander himself, spurred on by Alexander "extolling his own deeds at the detriment of his father Phillip's" - Justin, we can see the frustration of Cleitus, a man who served under Phillip boil over, as he "defends the memory of the old king and scorns the king's deeds" - Arrian. Many Macedonians and Greeks such as Cleitus were still deeply loyal to Phillip, a man who united Greece under the League of Corinth, and Alexander's rejection of Phillip as his father, was extreme disrespect and hubris. Furthermore, under the League of Corinth, Alexander was the hegemon, the 'first amongst equals', and by claiming divine heritage, Alexander was elevating himself far above his peers. In Plutarch's account, Cleitus says "It is by the blood of the Macedonians, and by these wounds that thou art become so great as to disown Phillip and call thyself son to Zeus". Even many years later, at the Mutiny at Opis, these frustrations are still present as Alexander's troops yell in anger to discharge them all and to go on his campaigns with his father (Zeus). We can see in the opposition which met Alexander after he proclaimed himself son to Zeus was incredibly fierce, that even some of his closest comrades, and army voiced their frustrations, evidently though this opposition, we can see that Alexander's ideological belief that he was a son of Zeus was, to a great extent, unconventional.

That very same year, in 328BC, Alexander attempts to introduce proskynesis, which again, leads to greater opposition, shows that Alexander's ideology when it came to Macedonian and Persian customs was to a greater extent unconventional. Strabo says that proskynesis is "the act of prostrating one's self as a show of respect to a superior". In a prearranged setting, Alexander attempts to introduce proskynesis, a Persian custom, in the hopes that gradually, it may become a practice which everyone takes part in - potentially hoping to unify the court. It is evident that even Alexander was aware of how unconventional this decision is, as he prearranges the moment it takes place. However, Callisthenes, who supposedly initially agreed to the act, defies Alexander and says in Arrian's account "There is no honours fit for a man which Alexander does not deserve, however, there is a distinction between the honours fit for a man and the honours fit for a god... how much more justified would the displeasure of the gods be upon those who assume divine honours or allow others to do it." For the Persians, the act of proskynesis was merely a customary act, as a show of respect towards a superior, however, for the Greeks and Macedonians, as seen in Callisthenes' rebuke, was an act of worship which was only fit for the gods - evidently being unconventional. This event leads to Callisthenes becoming the vocal figurehead of opposition against Alexander. Plutarch says that "Callisthenes voiced the opinions which the oldest and wisest Macedonians cherished in secret". Again, we see in the firm opposition that Alexander receives due to his introduction of proskynesis, that his beliefs were unconventional to the extent that it leads to an attempted assassination attempt on his life by the royal pages - young men who were tutored by Callisthenes. While it is unlikely that Callisthenes was involved in the plot as "not one conspirator, even under the cruellest of tortures implicated Callisthenes" (Plutarch), there is reason to suggest, given the close timeframe between Alexander's introduction of proskynesis and the Conspiracy of the Pages, that Alexander's ideological beliefs of uniting the court were contrary and unconventional to the Greek/Macedonian ways to such a great extent, that it led to people wanting to end Alexander's life.

Again, in 324BC, we see that Alexander's ideology regarding his adoption of Persian dress and the inclusion of Persians in the army was unconventional and opposed by the Macedonians. Here, we see that Alexander's ideology was, in fact, to the greatest extent, unconventional. At Opis, Alexander intends on discharging many of the older Macedonians with riches and glory with the "intention of pleasing the Macedonians, contrarily, they thought he despised them, and saw them as unfit to serve." The cause for such a strong reaction lies in the "recurring annoyance over Alexander's Persian dress and training of barbarians in Macedonian warfare". We see at Opis, four years on from his introduction of proskynesis, that Alexander ideology regarding the implementation of Persian customs and Persians into the Macedonian ways has not only persevered, but intensified. Modern scholars refer to this ideology as the Policy of Fusion. For the Greeks and Macedonians, there was a fervent belief that they were superior in every form to the people that they conquered, in this case, the Persians. They believed that the conquered people were to be their subjects and their subordinates, instead, they witness Alexander attempting to make them equal, and adopt their traditions and customs into their own Macedonian culture. However opposed the Macedonians were to Alexander's attempts, Arrian says that "eastern flattery had made Alexander arrogant towards the Macedonians", and therefore negligent of their opposition, instead choosing to execute most opposition (Cleitus and Callisthenes). The resentment had become too much, and at Opis, the army mutinies, refusing to fight for Alexander any more. Modern scholars differ on why Alexander attempted to introduce the Policy of Fusion, for some, they believed he believed in the unity of mankind (Tarn) and for others, merely a means to the maintenance of the empire (Bosworth). Ultimately, however, the Macedonian and Persian ways were so diametrically opposed, that Peter Green, a modern scholar says "Combining the role of Great King and Macedonian Leader was impossible." So it is here, at the Mutiny of Opis, when Alexander's troops refuse to fight for him out of their resentment of their Persian counterparts, we can see to the greatest extent how truly unconventional Alexander's ideology of the Policy of Fusion was.

We have seen through events at Siwa, regarding Cleitus, Callisthenes, and the Mutiny at Opis, that Alexander continually held ideological beliefs which were contrary to his Macedonian upbringing. In all of these events, Alexander's ideological beliefs led to actions which were always met by firm opposition - indicative of how unconventional these beliefs may have been. However 'good natured' Alexander's ideologies may have been, we continue to see that they were idealistic and too advanced for his time.

Excellence

Subject: Classical Studies

Standard: 91396

Total score: 08

Q	Grade score	Marker commentary
Four	E8	<p>This response is concise in answering the question (no word is wasted here); it uses a wide range of primary and secondary sources to support the argument, with the implied analysis of the changing view of Alexander's actions by modern historians.</p> <p>There is an awareness of the wider socio-political landscape throughout the response and the examples used are grouped around a theme rather than one event per paragraph.</p>